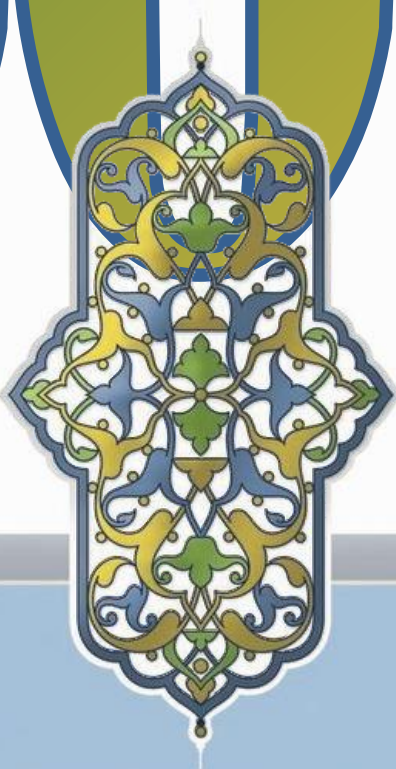


100

Benefits



from the Works of
Shaykh

Muḥammad ibn Ṣāliḥ al-‘Uthaymīn

Gathered and Prepared by
Nawāf ibn Muṭī’

May Allah forgive him, his parents and all the Muslims

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Translated by **Abdul Karim Hagedorn**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

In the Name of Allāh, the Most Merciful, the Especially Merciful.

Indeed, all praise belongs to Allāh. We praise Him and seek His aid. We seek His forgiveness, and we seek refuge with Allāh from the evil of our own souls and our wicked deeds. Whomsoever Allāh guides, there is none that can misguide him, and whomsoever Allāh allows to stray, there is none to guide him. I bear witness that there is nothing worshipped in truth except for Allāh, alone, having no partners. And I bear witness that Muḥammad is His servant and Messenger.

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﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām [as Muslims (with complete submission to Allāh)].”
[Sūrah Āli ‘Imrān, Āyah 102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Ḥawwā (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.” [Sūrah an-Nisā’, Āyah 1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٥﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe! Keep your duty to Allāh and fear Him, and always speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and will be admitted to Paradise).” [Sūrah al-Aḥzāb, Āyāt 70-71]

As for what follows, then it is from the favors of Allāh firstly that He given you success to seek knowledge, and secondly, to learning knowledge. This is as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.»

“Whoever Allah intends good for; He grants them understanding in the religion.” [al-Bukhārī and Muslim]

The great scholar Ibn al-Qayyim رَحِمَهُ اللهُ commented on this ḥadīth, saying: “This indicates that whoever has not been granted understanding in the religion, Allāh did not intend good for him, just as whoever Allāh intends good for, He grants them understanding in the religion.” [*Miftāḥ Dār as-Sa’ādah*, p. 67]

Ibn Baṭṭāl رَحِمَهُ اللهُ stated: “This points to the virtue of the scholars above the rest of the people, as well as the virtue of Fiqh in the religion over the other sciences. The merit of Fiqh in the religion has been affirmed solely because it leads to the reverence of Allāh and clinging to His obedience and shunning His disobedience.” [*Explanation of Ṣaḥīḥ al-Bukhārī*, v. 1 p. 154]

And the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ حَتَّى النَّمْلَةِ فِي جُحْرِهَا وَحَتَّى الْحُوتِ فِي الْبَحْرِ لِيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ.»

“Verily, Allāh and His Angels, even the ant in its hole and the fish in the sea; certainly, they supplicate for the one who teaches the people goodness.” [Authenticated by al-Albānī]

The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ يُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ.»

“Verily, Allāh and His Angels, as well as the people of the heavens and earth supplicate for the one who teaches people goodness.”

Ibn al-Qayyim رحمه الله mentioned: “Because their teaching the people goodness is a means for their salvation and happiness, as well as a purification of their souls, Allāh rewards them in similar fashion by sending His mercy upon them and raising their level. Likewise, the supplication of the Angels and the earth’s inhabitants serves as a cause for their salvation, happiness, and success. Likewise, since the teacher of good makes the religion of Allāh and its rulings apparent, and makes the people aware of Allāh’s Names and Attributes, Allāh elevates his rank and raises his status among the people of the heavens and earth, as a commendation and honor upon him.” [*Miftāḥ Dār as-Sa’ādah*, p. 72]

Imām Badr ad-Dīn ibn Jamā’ah رحمه الله stated: “Know that there is no rank above that of the one for whom the Angels and others are actively seeking forgiveness, supplicating, and lowering their wings. And certainly, the supplication of a righteous man, or one who is perceived as such is something people strive for, so how about the supplication of the Angels?! There are varying opinions regarding the meaning of lowering the wings. It is said to mean humility, or the descending and presence of the Angels. It is also mentioned that it means honor and magnification, or to aid and assist a person and carry them toward fulfilling their goals. As for what inspires the supplication of the animals, it is said that this is because they were created for the benefit of Allāh’s servants, and the scholars are those who clarify what is lawful and unlawful and

enjoin kindness to them and forbid harming them.” [Tadhkirah as-Sāmi’ wal-Mutakallim, p. 55-56]

Until we reach this high level and tremendous virtue, it’s a must that we take this knowledge from the major scholars, which is the methodology of our righteous predecessors and the directive of our Prophet ﷺ when he stated:

«الْبِرَّكَهُ مَعَ أَكْبَرِكُمْ.»

“The blessing is with the elders.” [Authenticated by al-Albānī]

Those of us in this service of Fiqh (understanding) in the religion have set out to gather some of what we’ve published from the pearls of the noble scholar, Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn, may the Mercy of Allāh be upon him. Additionally, we’ve attached some benefits serving Fiqh in the religion, for which I ask Allāh to make sincerely for His noble Face, and to benefit by way of it the author, reader, and publisher. And all praise belongs to Allāh.

Written by the impoverished before Allāh,

Nawāf ibn Muṭī’

May Allāh forgive him, his parents, and all the Muslims

The eve of Monday, the 5th of Jumādā al-Awwal 1436 H, corresponding with February 24, 2015.

The Eminent Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn

1347 – 1421 Hijrī [1928 – 2000]

His Birth and Lineage:

He is the virtuous scholar, the verifier and jurist; the explainer of the Qur’ān, the pious ascetic; Muḥammad ibn Ṣāliḥ ibn Sulaymān ibn ‘Abdur-Raḥmān of the ‘Uṭhaymīn family, hailing from the Wahbah subclan of Banū Tamīm.

He was born on the 27th night in the blessed month of Ramaḍān during the year 1347 in ‘Unayzah, a city in the Kingdom of Saudi Arabia. He has five sons and three daughters. His sons are ‘Abdullāh, ‘Abdur-Raḥmān, Ibrāhīm, ‘Abdul-‘Azīz, and ‘Abdur-Raḥīm.

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His Academic Upbringing:

His father sent him to study the Noble Qur’ān with his grandfather on his mother’s side, the teacher ‘Abdur-Raḥmān ibn Sulaymān ad-Dāmigh رَحِمَهُ اللهُ. Thereafter he studied writing, arithmetic, and various literary texts at the school of the teacher ‘Abdul-‘Azīz ibn Ṣāliḥ ad-Dāmigh رَحِمَهُ اللهُ. This was before entering the school of the teacher ‘Alī ibn ‘Abdullāh ash-Shaḥyatān رَحِمَهُ اللهُ, where he memorized the Noble Qur’ān by heart before reaching the age of 14.

At the behest of his father رَحِمَهُ اللهُ he began seeking knowledge during the era in which the virtuous scholar

‘Abdur-Raḥmān ibn Nāṣir as-Sa’dī رَحْمَةُ اللَّهِ was teaching the religious sciences and the Arabic language at the Grand Masjid in ‘Unayzah. Shaykh as-Sa’dī had designated two of his senior students (Shaykh Muḥammad ibn ‘Abdul-‘Azīz al-Muṭawwa’ and Shaykh ‘Alī ibn Ḥamad aṣ-Ṣāliḥī رَحْمَةُ اللَّهِ) to teach the beginner students, so he joined the circle of Shaykh Muhammad al-Muṭawwa’ رَحْمَةُ اللَّهِ until he attained a level of knowledge in Tawḥīd, Fiqh, and Arabic grammar.

After that, he sat in the circle of his Shaykh ‘Abdur-Raḥmān ibn Nāṣir as-Sa’dī رَحْمَةُ اللَّهِ and learned from him Tafsīr, Ḥadīth, the Prophetic biography (Sīrah), Tawḥīd, Fiqh, Uṣūl, inheritance (al-Farā’id), and grammar (an-Naḥw). He also memorized summarized texts in these sciences along with the shaykh. Shaykh as-Sa’dī رَحْمَةُ اللَّهِ is considered as his first shaykh, as he took from his knowledge and approach more than anyone else and was influenced by his methodology and foundational principles, teaching style, and adherence to evidence.

When Shaykh ‘Abdur-Raḥmān ibn ‘Alī ibn ‘Awdān رَحْمَةُ اللَّهِ was serving as a judge in ‘Unayzah, the shaykh studied the laws of inheritance with him. He also studied an-Naḥw (grammar) and Balāghah (eloquence) with Shaykh ‘Abdur-Razzāq al-‘Afīfī رَحْمَةُ اللَّهِ while he was in the city teaching.

When the Institute of Knowledge (al-Ma’had al-‘Ilmī) was opened Riyāḍ, he was encouraged by his former teacher, Shaykh ‘Alī ibn Ḥamad aṣ-Ṣāliḥī رَحْمَةُ اللَّهِ to enter, and following the permission of Shaykh as-Sa’dī رَحْمَةُ اللَّهِ he enrolled in the

school during the years 1372 to 1373. During those two years he benefitted from the scholars who taught there such as the eminent Shaykh and Mufassir (scholar of Tafsir), Shaykh Muḥammad al-Amīn ash-Shinqīṭī, Shaykh al-Faqīh (scholar of jurisprudence) ‘Abdul-‘Azīz ibn Nāṣir Rashīd, and Shaykh al-Muḥaddith (scholar of ḥadīth) ‘Abdur-Raḥmān al-Ifriqī رَحْمَةُ اللَّهِ عَلَيْهِ.

During that time, he met the esteemed Shaykh ‘Abdul-‘Azīz ibn ‘Abdullāh ibn Bāz رَحْمَةُ اللَّهِ عَلَيْهِ and studied Ṣaḥīḥ al-Bukhārī and some of the works of Shaykhul Islām Ibn Taymiyyah with him in the masjid. He benefitted from him in knowledge of ḥadīth and examining and comparing the scholarly opinions within the schools of thought (madhāhib). He considered Shaykh Ibn Bāz as his second shaykh in terms of learning and impact.

He then returned to ‘Unayzah in 1374 and began studying with his shaykh, ‘Abdur-Raḥmān ibn Nāṣir as-Sa’dī رَحْمَةُ اللَّهِ عَلَيْهِ while continuing his studies at the College of Sharī’ah which has since become a section of the Islāmic Univerisity of al-Imām Muḥammad ibn Sa’ūd, until he attained the advanced degree.

His Teaching:

His shaykh (as-Sa’dī) saw within him a great sense of nobility coupled with a quickness in attaining knowledge, so he encouraged him to teach while he was still a student in his circle. So, he began teaching in the Grand Masjid of ‘Unayzah in the year 1370. After graduating from the Institute of

Knowledge in Riyāḍ he was appointed as a teacher in the Institute of Knowledge in ‘Unayzah in the year 1374.

When Shaykh ‘Abdur-Raḥmān ibn Nāṣir as-Sa’dī died in 1376 رَحِمَهُ اللهُ, he took over his position as the Imām of the masjid, leading the ‘Īd prayers, and teaching in the ‘Unayzah National Library that his shaykh founded in 1359 which was connected to the masjid. When the number of students increased and the library was no longer sufficient, the noble shaykh began teaching in the Grand Masjid itself. Students from around the Kingdom and elsewhere flocked to him, earnestly seeking knowledge - not to merely listen - until the numbers in some of the lessons reached to the hundreds. Shaykh Muḥammad remained this way as the Imām, Khaṭīb, and teacher until his death رَحِمَهُ اللهُ.

He also served as a teacher in the Institute of Knowledge from 1374 until 1398 when he moved on to teach at the College of Sharī’ah and Uṣūl ad-Dīn in Qaṣīm, an affiliate of the Imām University where he remained as a teacher until his death رَحِمَهُ اللهُ. The shaykh used to teach in al-Masjid al-Ḥarām and al-Masjid an-Nabawī during the Ḥajj seasons and during Ramaḍān and summer vacations from 1402 until his death رَحِمَهُ اللهُ.

The shaykh possessed a uniquely effective teaching style, fulfilling the needs of his students by discussing issues with them and receiving their questions. He delivered lessons and lectures with high aspirations and a confident, tranquil spirit, delighted to spread knowledge and bring it closer to the people.

The Effect of His Knowledge:

For the duration of more than fifty years, the great efforts of the shaykh رَحْمَةُ اللَّهِ were obvious; from his devotion to spreading knowledge and teaching, as well as his guidance, direction, admonishing, delivering lectures and inviting to Allāh سُبْحَانَهُ وَتَعَالَى.

He gave importance to writing and issuing fatāwā which were distinguished by a firm, knowledge-based foundation. Dozens of books, articles, lectures, fatāwā, sermons, and meetings of his have been published. Likewise, thousands of hours of his lectures, sermons, radio programs, lessons in tafsīr, explanations of aḥādīth, lessons in sīrah, and brief texts and poetry in various Islāmic sciences have been recorded via audio.

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His Scholarly Status:

The shaykh رَحْمَةُ اللَّهِ is counted among the firmly grounded scholars whom Allāh, by way of His bounties and virtue, gifted with foundational knowledge and a tremendous aptitude for understanding and following the evidence, and extracting rulings and benefits from the Book and the Sunnah; and to probe the depths of the Arabic language in its meanings, analysis, and eloquence.

As he رَحْمَةُ اللَّهِ was adorned with these noble scholarly qualities and character traits, and gathering between knowledge and action, the people came to love him dearly and held him in the highest esteem. Allāh granted him the acceptance of the people, and they felt comfort in his

jurisprudential selections. They turned to his lessons, rulings, and scholarly works, drawing from the fountain of his knowledge and benefitting from his lessons and advice.

In the year 1414, he was awarded the King Faisal International Award for Service to Islām.

His Death:

On Wednesday, the 15th of Shawwāl in the year 1421, the Shaykh رحمه الله returned to Allāh before sunset in the city of Jeddah. His janāzah was held the next day at al-Masjid al-Ḥarām after the ‘Aṣr prayer. Thereafter, an overwhelming crowd of thousands of worshippers bid him farewell in a truly moving scene, and he was buried in Makkah. The following day after Ṣalātul Jumu’ah, prayers in absentia were offered over the shaykh in every city in the Kingdom of Saudi Arabia.

May Allāh bestow his mercy upon our shaykh with the mercy of the righteous – and may He allow him to dwell spaciously in His Jannah, and bestow His forgiveness and pleasure upon him, and reward him with good on behalf of what he offered to Islām and the Muslims.

Source: www.binothaimeen.com

1

True Love for Allāh is Following His Prophet ﷺ

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Whenever a person’s following of the Messenger ﷺ strengthens, it is the strongest proof of their sincere love for Allāh. So, if you see someone intensely following the Messenger ﷺ, know that they have an intense love for Allāh.”

Source: *Tafsīr Sūrah Āli ‘Imrān*, v.1 p. 194

The Articles Included in the Message of Our Prophet ﷺ

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The message of the Prophet ﷺ was comprised of two affairs:

1. Beneficial knowledge and
2. Righteous actions.

As Allāh, the Most-High stated:

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﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ﴾

‘He it is Who has sent His Messenger (Muḥammad ﷺ) with guidance and the religion of truth to make it victorious over all (other) religions even though the Mushrikūn hate it.’ [Sūrah Ṣaff, Āyah 9]

So, the guidance (al-Hudā) is the beneficial knowledge, and the religion of truth (Dīnul Haqq) is the righteous actions which contain sincerity to Allāh and following His Messenger ﷺ.

Source: *Explanation of ‘Aqīdatul-Ḥamawīyyah*, p. 9

Love of the Messenger ﷺ

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللهِ stated:

“Love of the Messenger ﷺ motivates you to follow him both outwardly and inwardly. This is because whoever loves somebody imitates the person they love, even in the worldly affairs. Thus, whenever a person loves someone, they attempt to emulate their qualities. So, if you love the Prophet ﷺ, then indeed this love will lead you to following him ﷺ.”

Source: *Explanation of Ḥilyah Ṭālib al-‘Ilm*, p. 23

Al-Marū'ah (Nobility)

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رَحِمَهُ اللهُ stated:

“Everything that beautifies and adorns you in the eyes of the people and causes them to praise you, then it is a noble sense of honor, even if it is not from the acts of worship. And everything contrary to that is in opposition to this noble sense of honor.”

Source: *Explanation of Ḥilyah Ṭālib al-'Ilm*, p. 50

Say What is Good or Be Silent

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“It’s a must that a person only speaks with what is good, due to the statement of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.»

‘Whomsoever believes in Allāh and the Last Day, then let them say that which is good or remain silent.’ [al-Bukḥārī and Muslim]

This good speech could be for the individual, like reading the Qur’ān and the remembrance of Allāh, or enjoining the good and forbidding evil. Or, this good speech could be for others, such that if a person says something that has no reward in and of itself, but they intend thereby to please their brothers, or to remove their feelings of loneliness and bring their hearts together.”

Source: *Explanation of Riyāḍ aṣ-Ṣāliḥīn*, v. 6 p. 482

Seeking the Aid of Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“It is imperative that an individual seeks the aid of Allāh in all things, even those small matters such as going and coming, eating and drinking, and getting dressed. As a result of recognizing their neediness before Allāh, those small matters turn into worship. That is because seeking the aid of Allāh is from the acts of worship, and if the servant seeks the aid of their Rabb, their affairs will become light and easy.”

Source: *Aḥkām min al-Qur’ān al-Karīm*, v. 1 p. 37

Az-Zuhd (Asceticism) From People and Possessions

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“An individual should be abstemious regarding what others possess, to not strive for what they have. A man said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

«يَا رَسُولَ اللَّهِ! دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ.»

‘Oh, Messenger of Allāh! Guide me to an action that if I do it, it will cause Allāh to love me and the people to love me.’

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So, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him:

«أَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَأَزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ.»

‘Renounce the dunyā (worldly life) and Allāh will love you. Renounce what the people possess, and the people will love you.’ [Sunan Ibn Mājah, with a ḥasan chain of narrators]

Source: *Explanation of Bulūgh al-Marām*, v. 5 p. 352

The Gift of Contentment

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“If a person is granted contentment, they remain rich and joyful, not looking toward others (and what they have). This is indicated by the complete and total bliss of the people of Jannah who have no desire to be removed from there. Even the lowest of them desires not any change from what they have, and they perceive that there are no others who have been favored more than them in Jannah. This is from the blessings of Allāh upon His servant that He grants them the success of contentment, whether it be in terms of their dwelling, their clothing, their means of transportation, or their children. As for whomsoever contentment has been stripped from their heart, then indeed they are destitute.”

Source: *Explanation of Bulūgh al-Marām*, v. 5 p. 272

True Intellect

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“Verily, the true intellect is that which guides its possessor to doing good and forsaking evil, and it is not mere intelligence, for intellect is one thing and cleverness is something else. Everyone who arrogantly denies the Messengers and what they brought, then they are not intellectuals, even though they may be from the most cunning of people. The arrogant individual who disbelieves in what the Messengers came with is not a person of intellect, despite whatever status they may hold of honor and prestige, according to the statement of Allāh, the Most-High:

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﴿أَفَلَا تَعْقِلُونَ﴾

‘Will you not then reflect (i.e. use your intellect)?’” [Sūrah aṣ-Ṣāffāt, Āyah 138]

Source: *Tafsīr Sūrah aṣ-Ṣāffāt*, p. 294

Why It's Called Ṣadaqah

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللهِ عَلَيْهِ stated:

“Ṣadaqah is named as such because it is indicative of the true faith (ṣidqu ṡmān) of its proprietor. This is because wealth is dear to oneself, and something held dear is only left for what is more beloved. For the giver of ṣadaqah, what is dearer to them than money is the reward they receive, and the fact that they give what they love of this dunyā while anticipating what they love in the Hereafter is an indication of their true faith.”

Source: *Explanation of Bulūgh al-Marām*, v.9 p. 496

Knowledge is the Best of Worship

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللهِ stated:

“Knowledge is the most virtuous act of worship, and the loftiest and utmost in terms of benefit. Due to this, we find the Shayṭān eager to hinder the individual from knowledge.”

Source: *Fatāwā Nūr ‘ala ad-Darb*, v. 2, p.12

The Zakāh of Knowledge

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The dissemination of knowledge is from its zakāh (i.e. the obligatory tax owed on a particular thing). So, just as an individual gives charity from their wealth, then the scholar gives some of his knowledge as charity. The charity of knowledge is everlasting and less financially burdensome because quite possibly, a scholar speaks with a single statement that benefits generations of people.”

Source: *Explanation of Ḥilyah Ṭālib al-‘Ilm*, p. 258

The Virtue of Establishing Allāh's Worship

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“If the servant sincerely establishes Allāh's worship in their statements, actions, and intentions, not desiring anything other than the Face of Allāh and the abode of the Hereafter, and not seeking any honor or praise from the people, nor wealth or anything else from the dunyā and they persist upon this sincere worship during times of ease and times of hardship, times of distress and prosperity, then Allāh will surely establish them throughout the earth.”

Source: *Gatherings in the Month of Ramaḍān*, p. 147

Knowledge

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللهِ عَلَيْهِ stated:

“There is a difference between the person merely studying knowledge to obtain knowledge and the one studying knowledge as if it is establishing an obligation. As for the latter, you’ll find them anticipating the reward with every word they speak, write, and recite. In reality, this is something we often miss.”

Source: *Explanation of Mukhtaṣir at-Tahrīr*, p. 27

The Virtue of Spreading Beneficial Knowledge

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“No doubt, in your spreading of knowledge is spreading the Dīn of Allāh (i.e. al-Islām), the Mighty and Majestic. So, be from those who strive in the path of Allāh, because you are conquering hearts with knowledge just as the mujāhid conquers lands with weaponry and faith.”

Source: *Explanation of the Du‘ā of Qunūt al-Witr*, p. 12

The Reward of Patience

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“One of the things which aids an individual upon patience is their hope for Allāh’s reward due to their patience. Verily, Allāh the Exalted says:

﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

‘And be patient. Surely, Allāh is with those who are As-Sābirūn (the patient).’ [Sūrah al-Anfāl; Āyah 46]

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And Allāh says:

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

‘Only those who are patient shall receive their reward in full, without reckoning.’ [Sūrah az-Zumar; Āyah 10]

So, if they recognize the rewards and honor that patience brings, then no doubt they will persist and endure upon it.”

Source: *Commentary of al-Qawā'id al-Hisān*, v. 1 p. 26

Facing Calamities with Patience

Shaykh Muḥammad ibn Ṣālīḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“If one faces calamities with patience and no expectation of the reward, it becomes an expiation of their sins. However, if they combine patience and the anticipation of the reward (then) in addition to an expiation of their sins, it becomes a cause of reward. The meaning of anticipating the reward¹ is that they believe this patience will be rewarded, so they have a good thought about Allāh and Allāh grants them according to how they think of Him عَزَّوَجَلَّ.”

Source: *Commentary of Ṣaḥīḥ Muslim*, p. 342

¹ الإحتساب

Certainty In the Ruqiyah

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“If anyone recites the Qur’ān upon the sick and the reciter is negligent or doubtful regarding its benefit, then indeed, the sick will not benefit from that. Likewise, if the Qur’ān is recited upon the sick and they are skeptical of its benefit, then it will be of no avail. It’s imperative that both the reciter and the one being recited upon have faith and trust in Allāh that this process is beneficial.”

Source: *Fatāwā Nūr ‘alā ad-Darb*, v. 1 p. 94

The Difference Between al-Bīrr and at-Taqwā

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“*Al-Bīrr* is a word that, when mentioned alone includes *at-Taqwā* and *at-Taqwā*, if mentioned alone then it comprises the meaning of *al-Bīrr*. When mentioned together, then the meaning of *al-Bīrr* becomes obedience and *at-Taqwā* means abstaining from sins, as in the statement of Allāh, the Exalted:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

‘Help you one another in al-Bīrr and at-Taqwā (virtue, righteousness and piety).’ [Sūrah al-Mā'idah, Āyah 2]

35

Source: *Tafsīr Sūrah Ṣād*, p. 135

Giving Importance to the Noble Qur'ān

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رَحِمَهُ اللهُ stated:

“It is a must that we give importance to the Noble Qur'ān and that we seek a clear understanding of its Āyāt, until we benefit from it and it becomes a methodology that we traverse upon in our beliefs, worship, and social dealings. Undoubtedly, this Qur'ān is a healing for what is in the breasts (i.e., the hearts) as well as guidance and mercy for those who believe.”

Source: *Aḥkām min al-Qur'ān al -Karīm*, v.1 p. 36

Do Not Insult One Another

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“There are two interpretations for the statement of Allāh, the Most High:

﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ﴾

‘And do not defame yourselves.’ [Sūrah al-Ḥujurāt, Āyah 11]

The first meaning: Do not insult one another, because we are all of the same level as human beings. Your brother holds the same status as you, so if you insult him, it’s as if you insulted yourself.

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The second meaning: Don’t insult your brother, because if you do, he will in turn insult you. So, your defamation of him is the cause for him to insult you, thus it’s as if you insulted yourself.”

Source: *Tafsīr Sūrah al-Ḥujurāt*, p. 40

The Qur'ān is a Cause of Joy and Light of the Heart

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رحمه الله stated:

“The more a person’s faith is increased in the Qur’ān, the more Allāh will grant them certainty from its meanings and guidance, which they’ll find in no other book. For this, I urge you all as well as myself to give full concern to reciting, contemplating, and acting upon the Qur’ān. Try it and see for yourself. Return to the Qur’ān in these affairs and look at the effect it has such as faith and light in your heart, expansion of the chest (i.e., happiness and contentment), and brightness upon the face.”

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Source: *Explanation of ash-Shāfiyah al-Kāfiyah*, v. 4 p. 166

The Reminder Only Benefits the Believer

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“The reminder only benefits the believer, so if you find that your heart does not respond to the remembrance, then take it to task because Allāh says:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

‘And remind (by preaching the Qur’ān, O Muḥammad) for verily, the reminding benefits the believers.’ [Sūrah adh-Dhāriyāt, Āyah 55]

39

So, if you are reminded and you don’t find any effect or benefit in your heart, then examine yourself and know that you have deficient faith. If your faith was complete, it would certainly benefit from the reminder, as it’s a must that the reminder benefits the believers.”

Source: *Tafsīr Juz’ ‘Amma*, p. 185

The Basmalah at the Beginning of Sūrah at-Tawbah

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رحمه الله was asked:

“What is the ruling of the Basmalah at the beginning of Sūrah at-Tawbah, and why is it not written there?”

So, he replied:

“The Basmalah at the beginning of Sūrah at-Tawbah is not legislated, because whenever the Ṣaḥābah recorded the muṣḥaf they didn’t write it, indicating that it was not revealed to be between Sūrah al-Anfāl and Sūrah Barā’a (another name for Sūrah at-Tawbah). Due to this, the Ṣaḥābah left it out and didn’t write it.”

Source: Taken from an audio of the program *Nūr ‘alā ad-Darb*

The Reason for Naming Sūrah al-I^{kh}lāṣ

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“Sūrah al-I^{kh}lāṣ is named as such because Allāh has dedicated it to Himself. Thus, nothing is mentioned therein except what is connected to His Names and Attributes. Additionally, this Sūrah liberates its reciter from shirk and it is equivalent to 1/3 of the Qur’ān, as has been authentically reported from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is because the Qur’ān is comprised of information about Allāh and His creation, as well as rulings regarding commands and prohibitions. Sūrah al-I^{kh}lāṣ is composed of the first type, which is information about Allāh, Exalted and Majestic is He.”

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Source: *Notes on ‘Aqīdatul Wāsiṭiyyah*, p. 13

The Excellence of Fasting the Day of ‘Āshūrā’

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The day of ‘Āshūrā’ is one of the days of Allāh. There is nothing legislated on this day in particular except for one thing, and that is to observe fasting. Along with that, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered fasting the day prior or the following day, in contrast to the way of the Jews.”

Source: *Fatāwā fil-‘Aqīdah*, v. 2 p. 1199

The Virtue of Fasting in al-Muḥarram, the Month of Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The month of Allāh, al-Muḥarram, is between Dhul-Hijjah and Ṣafar. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said regarding it:

«أَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمِ.»

“The best fast after the month of Ramaḍān is the fast in the month of Allāh, al-Muḥarram.” [Ṣaḥīḥ Muslim]

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Also, it is highly encouraged to fast the 10th, or the 9th and the 10th, or the 9th, 10th, and 11th (of al-Muḥarram).”

Source: *Explanation of Riyāḍ aṣ-Ṣāliḥīn*, v.5 p. 299

The Sacred Months

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The sacred months are Rajab, Dhul-Qa’dah, Dhul-Hijjah, and al-Muḥarram; those of which Allāh stated regarding them:

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ﴾

‘Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred.’ [Sūrah at-Tawbah, Āyah 36]

And there is nothing specific to Rajab in regard to fasting or prayer compared to the other months. So, if one were to specify this month with some acts of worship that are not authentically proven from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then it is innovated.”

Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

When Does the Heart Become Soft?

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“The more an individual is obedient to Allāh the more the heart softens, and this is something sought after by every believer. This is because if the heart hardens it doesn’t fear the punishment, nor does it rejoice over the rewards. Āyāt and reminders of Allāh’s promise (of Jannah for the believers) and threat (of the Hellfire for those who disbelieve and disobey) will pass over the hardened heart as if they are one and the same.”

Source: *Explanation of Iqtiḍā’ aṣ-Ṣirāṭ al-Mustaqīm*, p. 154

The Good Progeny

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“It is necessary for one to take the means to procure a wholesome progeny, such as du‘ā, which is from the greatest of means. Allāh, the Glorified and Exalted, has indeed mentioned the man who reaches the age of maturity (40 years) and says:

﴿وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

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‘And make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).’ [Sūrah al-Aḥqāf, Āyah 15]

No doubt, the rectification of the offspring is desired, because righteous children will benefit you in your life and after your death.”

Source: *Tafsīr Sūrah Āli ‘Imrān*, v. 1 p. 238

A Good Opinion is the Basis

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The norm is to have a good assumption about people, so if you find another’s speech to be construed in a positive light, then take it for what it is and don’t hold a bad suspicion of them. However, if an individual is known to be the subject of mistrust, then there is no harm of holding a bad opinion of them for the sake of caution.”

Source: *Explanation of Ḥilyah Ṭālib al-‘Ilm*, p. 256

The Traveler to Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Verily, the traveler to Allāh is afflicted by two things which hinder them from Allāh, and they are:

- Feeling safe from the plot of Allāh and
- Despairing from Allāh’s mercy.

So, if they are tested with hard times or lose something they held dear and Allāh doesn’t immediately straighten their affairs, you’ll find them overtaken by despair. Their relief is kept far away, and they don’t strive to seek its means. As for feeling safe from the plot of Allāh, then you’ll find the individual persistent upon sins despite the abundant blessings before them. They see themselves as being upon the truth (due to those blessings), so they proceed upon falsehood, and certainly, this is the prolonging of their inevitable destruction.”

Source: *Explanation of Kitāb at-Tawḥīd*, v. 2 p. 107

Abandoning the Sunnah Necessitates Deficiency

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Leaving off the Sunnah in acts of worship doesn’t necessitate invalidity, however it does necessitate deficiency. Whenever the worship is more complete (by being complimented with the Sunnah) its reward is greater.”

Source: *Fatāwā Nūr ‘alā ad-Darb*, v. 3 p. 73

Among the Means for Increasing Īmān, Pt. 1

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Among the means for increasing īmān is having knowledge of Allāh’s Names and Attributes. Truly, when the servant increases their knowledge concerning them and their requirements and effects, they will increase in their faith, love, and exaltation of Allāh. Likewise, contemplating the universal and legislative signs and considering what they comprise of splendid ability and deep wisdom will increase the servant’s īmān without question.”

50 Source: *Faṭḥ ar-Rabb al-Barīyah bi-Talkhīṣ al-Ḥamawīyyah*, p. 104

Among the Means for Increasing Īmān, Pt. 2

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Among the means for an increase in Īmān is abandoning sins due to the fear of Allāh, the Mighty and Majestic. The stronger the motive to sin, the greater the increase in faith by avoiding it. This is because avoiding the sin despite the strong urge to commit it alludes to the strength of the servant’s Īmān, and their preference for what Allāh and His Messenger love above their own desires.”

Source: *Faṭḥ ar-Rabb al-Barīyah bi-Talkhīṣ al-Ḥamawīyyah*, p. 122-123

Among the Causes of Decreasing Īmān

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Verily, the causes for decreasing īmān are three. The first is turning away from pondering over the universal and legislative signs of Allāh. Second is abandoning acts of obedience, and the third is committing sins.”

Source: *Commentary on Ṣaḥīḥ Muslim*, p. 287

Repentance

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللهِ عَلَيْهِ stated:

“The act of repentance is not complete until the servant feels a sense of remorse for their sin, and they cut it off immediately if they were caught in the act (of committing the sin). Additionally, they must have a strong determination to never go back to the sin in the future. If these three factors are attained, then the repentance between them and their Rabb has been completed.

As for that which is between the servant and the creation, then the repentance is not complete until the right of the one who was wronged has been restored.”

Source: *Aḍ-Ḍiyā' al-Lāmi'*, v. 6 p. 20

Self-Accountability

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“It’s necessary for the person of intellect to take their self to account before being brought to account, as the leader of the believers ‘Umar ibn al-Khattāb رَضِيَ اللهُ عَنْهُ stated:

«حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا»

‘Take yourselves to account before you are all taken to account.’

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That an individual takes account of their self to rectify what they may have corrupted is more deserving than their silence and neglect of holding their self responsible, because (otherwise) the sins will pile upon them, (ultimately) bringing them to ruin.”

Source: *Tafsīr Sūrah Āli ‘Imrān*, v. 1 p. 130

One Must Lock the Door of Anxiety and Regret

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“One should not open the door of anxiety and regret upon themselves because it will bring about unease, stirring discord within their life and possibly their religion. Due to this, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised the one who is tested with adversity after taking the proper means, saying:

«لَا تَقُلْ لَوْ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ.»

‘Do not say ‘If only I had done such and such’, for verily the word ‘if’ opens the way for the works of Shayṭān.’”

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Source: *Explanation of Bulūgh al-Marām*, v. 11 p. 69

Our Obligation

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“If we were to establish what has been obligated upon us from the Dīn of al-Islām, from preserving and defending it, inviting to it, and being firm upon it, then we would surely increase in stability, action, and propagation, as our Rabb, Allāh the Majestic and Exalted, says:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ﴾

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‘While as for those who accept guidance, He increases their guidance and bestows on them their piety.’ [Sūrah Muḥammad, Āyah 17]”

Source: *Description of the Prayer*, p. 8

Being Busy with One's Own Faults and Their Rectification

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭḥaymīn رحمه الله stated:

“Busy yourself with your own faults and purify yourself from them as much as possible. Make that the top priority because the person who is preoccupied with the faults of others eventually grows weary.”

Source: *Explanation of Iqtiḍā' aṣ-Ṣirāṭ al-Mustaqīm*, p. 92

Tested By the Blessing

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“If you receive a blessing, don’t let it propel you to being overly cheerful and delighted. No doubt it is a blessing but know that you are also being tested as to whether you show gratitude for that blessing. If you are tried with a calamity then have patience, because this test and trial from Allāh is also to determine whether you are patient. If you are in fact patient and you anticipate the reward from Allāh, then verily (it is as) Allāh says:

58

﴿إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

‘Only those who are patient shall receive their reward in full, without reckoning.’ [Sūrah az-Zumar, Āyah 10]”

Source: *Tafsīr Juz’ ‘Ammā*, p. 28

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Recognize, O believer, the extent of Allāh’s blessings upon you through two favors, the former of them being His guidance; Allāh has guided you and granted you success. The second of the two favors will come, and it is the tremendous rewards of Allāh, and the reality is that we are very negligent (regarding these favors). For how often does a person rely on their self to do good while disregarding Allāh’s graces upon them, despite the obligation to consider this blessing? For example, if you come to the masjid, then acknowledge the degree of Allāh’s favors upon you, having made it easy for you to go to the masjid to perform the prayer.”

Source: *Tafsīr Sūrah aṣ-Ṣāffāt*, p. 253

Strive For the Good and Guard Against Evil

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Whoever pursues goodness and exerts their effort in attaining it, then it will surely be given to them. Similarly, whoever guards against evil and persists upon being far from it will be granted success and protection from it.”

Source: *Explanation of Iqtiḍā’ aṣ-Ṣirāṭ al-Mustaqīm*, p. 614

When Does One Become Pious?

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The more an individual performs acts of obedience, the more they revere Allāh, the Mighty and Majestic. And the more a person distances their self from unlawful affairs, the more conscious of Allāh they are. Accordingly, the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most pious of the creation, as He said, may Allāh elevate his rank and raise his mentioning:

«إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ.»

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‘Verily, I am the most fearful of Allāh among you and the most pious.’ [al-Bukhārī and Muslim]

This is on account of him being the most upright of people regarding Allāh’s commands and the furthest of them from His prohibitions.”

Source: *Fatāwā Nūr ‘alā ad-Darb*, v. 12 p. 17

The Command to Avoid Discord and Deviation

Shaykh Muḥammad ibn Ṣālīḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“One must steer clear from temptations, and particularly from reading the books of deviated ideas and morals. This is because some people read these books and share them with others, and suddenly they are swept away into the fire because of them. Due to this, we warn the young student of knowledge from reading the books of the people of innovation and misguidance until their knowledge has matured, and they’ve shown that they possess the means to repel the doubtful matters they bring about.”

Source: *Commentary on Ṣaḥīḥ Muslim*, v. 4 p. 67

The Virtue of Clinging to the Sunnah

Shaykh Muḥammad ibn Ṣālīḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“Truly, one of the effects of holding on to the Sunnah is that a person rejects innovation, because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

«خَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا.»

‘The best speech is the Speech of Allāh, and the best guidance is the guidance of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. And the worst of affairs are those which have been newly introduced.’

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So, as a rule, innovations oppose the Sunnah, therefore the more one’s adherence to the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intensifies, the further they are from innovation.”

Source: *At-Tammasuk bis-Sunnah an-Nabawiyyah wa Āthāruhu*, p. 16-17

Verify Before Sharing

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“I warn my Muslim brothers from what the people occasionally circulate of papers distributed by unknowns containing different types of strange supplications. And I advise everybody who receives something like this to present it to the people of knowledge before worshipping Allāh with it.”

Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

Warning Against a Widespread Bid'ah

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رَحِمَهُ اللهُ stated:

“Some of the people today have innovated regarding Sūrah al-Fātiḥah and have begun closing their supplications and beginning their sermons with it and reciting it on (what they consider) special occasions, and this is incorrect. You'll find, for example, if one makes du'ā they'll say to those around them, 'al-Fātiḥah!', as a command for them to recite Sūrah al-Fātiḥah. Those who begin their khutbahs with it and select specific occasions for reciting it are in error, because worship is built upon that which is confined to textual evidence along with compliance with the Sunnah.”

Source: *Tafsīr Juz' 'Ammā*, p. 7

Our Affairs Are Connected to Allāh's Will

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رَحِمَهُ اللهُ stated:

“Everything is dependent upon the Will of Allāh, and that is undoubtedly linked to wisdom because Allāh does not merely will, but rather His Will is subject to His Wisdom. The evidence for this is in the statement of Allāh:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

‘But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.’ [Sūrah al-Insān, Āyah 30]

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So, His statement, ‘**Verily, Allāh is Ever All-Knowing, All-Wise,**’ indicates that His Will is connected to knowledge and wisdom.”

Source: *Tafsīr Sūrah Yāsīn*, p. 236

A Warning Against Being Devoted to Other Than Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Verily, I warn my Muslim brothers from being attached to anything besides Allāh. Certainly He, the Most-High, is the One in Whose Hand is the dominion of the heavens and earth, and unto Him do all affairs return. None responds to the call of the despondent except for Allāh, and none removes pain and sorrow except for Allāh. Allāh, the Most-High, says:

﴿وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأُرُونَ﴾

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‘And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry aloud for help.’ [Sūrah an-Naḥl, Āyah 53]”

Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

Al-'Ibādah (Worship)

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭḥaymīn رَحِمَهُ اللهُ stated:

“One must intend in their worship to establish a connection with Allāh and the abode of His Benevolence, thus gathering between the following two affairs:

Firstly, desiring al-Khāliq (the Creator), as Allāh says in His Book:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشيِّ يُرِيدُونَ وَجْهَهُ﴾

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‘And keep yourself (O Muḥammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face.’ [Sūrah al-Kahf, Āyah 28]

And secondly, seeking Allāh’s rewards, as Allāh says:

﴿يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾

‘...seeking Bounties from Allāh and to please Him.’ [Sūrah al-Ḥashr, Āyah 8]

So, this is an obligation for the entire creation to worship Allāh, and the intended meaning of worship is

humility before Allāh out of love and exaltation by fulfilling His commands and avoiding His prohibitions.”

Source: *Explanation of ‘Aqīdatus Saffārīniyyah*

Excellent Worship

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Excellent worship (i.e., that which is sincerely for Allāh and in accordance with the Sunnah) is of greater importance than abundant worship.”

Source: *Explanation of Bulūgh al-Marām*, v. 3 p. 534

The Noblest of Virtues

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Servitude to Allāh is the most noble of outstanding qualities, and whoever is not a servant of Allāh becomes a slave to their desires. It’s inevitable that people are submissive to something, so either they submit to their Rabb, or they submit to their desires and the Shayṭān.”

Source: *Aḥkām min al-Qur’ān al-Karīm*, v. 1 p. 127

al-Ihsān in Worship

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“There is no better explanation for al-Iḥsān in worship than that which the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave, when he said:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.»

‘Al-Iḥsān is that you worship Allāh as if you see Him, and although you cannot see Him, He certainly see you.’ [Muslim]

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Worship in this example means to seek (al-Ibādah aṭ-Ṭalab) Allāh as if you can see Him, as it is well-known that the souls yearn and long for Him, the Exalted and Sublime. So, if one worships Allāh as if they can see Him, they will urgently beseech Him with worship that connects them to their beloved, and that is Allāh, the Glorious and Majestic.”

Source: *Tafsīr Sūrah aṣ-Ṣāffāt*, p. 182

Worship Must Consist of Adherence

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“If we were to worship Allāh based upon the desires and inclinations of our souls, we would surely become sects and parties, each one regarding their way as the correct way and worshipping Allāh according to it. We would then not have realized the description given by Allāh in his statement:

﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

‘And verily this your religion (of Islāmic Monotheism) is one religion.’ [Sūrah al-Mu’minūn, Āyah 52]

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Let’s look at those who worship Allāh upon innovations for which Allāh gave no permission nor sent down any authority. How have they become groups that cast accusations of disbelief and immorality against one another, all they while saying that they are Muslims? And perhaps they consider the next one to be disbelievers regarding affairs that do not necessitate disbelief, however their desires have rendered them deaf and blind.

We say that verily, if we traverse upon this thread that we do not worship Allāh except upon the religion (dīn) of Allāh, then undoubtedly, we will become one nation. If we worship Allāh according to His legislation and guidance, not according to our whims, we will surely become one nation,

because the Sharī'ah of Allāh is guidance, not desires and personal opinions.”

Source: *Fatāwā Ibn ‘Uthaymīn*, v. 4 p. 192

Fulfill the Command and Follow the Sunnah

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“One should be mindful of two things when performing acts of worship:

Firstly, that Allāh the Exalted ordered His servants with this worship, until they perform it while being cognizant of Allāh’s command. So, they make ablution (wuḍū) in preparation for the prayer submitting to the command of Allāh, and not only because wuḍū is a condition for the validity of the prayer.

Secondly, they should follow the example of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to fulfill the command of adhering to his Sunnah.”

Source: *ash-Sharḥ al-Mumti’*, v.1 p. 194

Take Refuge in Allāh in Every Affair

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“One must take refuge in Allāh because it is He in Whose Hand is the dominion of the heavens and the earth. Therefore, don’t rely solely upon the firm faith in your heart and that it could never allow you to be swayed by the Shayṭān, and that the soul’s inclination to evil could never penetrate you. Rather, retreat to Allāh constantly and beg Him for stability.”

Source: *Tafsīr Sūrah Yāsīn*, p. 26

It's Only Due to His Guidance

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“No matter the rank or level they’ve reached, everyone needs Allāh with regards to guidance. Therefore, one shouldn’t claim ‘I’m a person of knowledge’ or ‘I’m a worshipper’ and then they rely upon their own self and hold for their self a high opinion. Rather, it’s a must that they recognize the extent of Allāh’s blessing of guidance upon them. For how many has Allāh allowed to go astray while they were the strongest and most intelligent of people?”

Source: *Tafsīr Sūrah aṣ-Ṣāffāt*, p. 268

How To Ask Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“It is necessary for the one imploring Allāh to observe the required manners, and that is firstly to call upon Him with a sense of need and deficiency, and not to ask Allāh as if you are self-sufficient. Secondly, you should ask in the manner of one who fully trusts that their Rabb is completely capable of all things, and not as if you are merely asking Allāh to see whether He responds. Rather, ask Him as one who trusts in the promise of Allāh and that He can grant the questioner whatever they ask. Also, one should select those locations, times, and situations in which the supplications are more likely to be accepted, such as the last third of the night and between the adhān and the iqāmah.”

Source: *Tafsīr Sūrah an-Nisā'*, v. 1 p. 275

Persistence in Asking for Allāh's Guidance

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“One should always be on guard and not relying on their self, constantly asking Allāh the Most-High for stability upon the truth and to die upon that. They must praise Allāh, Who favored them with guidance while others have certainly been led astray.”

Source: *Aḥkām min al-Qur'ān al-Karīm*, v. 1 p. 78

One of the Conditions of the Accepted Du'ā

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭḥaymīn رَحِمَهُ اللهُ stated:

“One of the conditions for having the du'ā fulfilled is that one feels as if they are in dire need of Allāh while supplicating, and that Allāh, alone, is He Who responds to the cry of the destitute and lifts the harm. As for the one who makes du'ā to Allāh, yet they feel that they could do without Him and that they are not in dire need of Him, (rather) they only ask of Him by way of ritual habit, then indeed this supplication is not at all likely to be granted.”

A Fiqh Benefit for the Muslim Woman

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللهِ عَلَيْهِ stated:

“It is permissible for the menstruating woman to clip her nails and comb her hair, as it is also permitted for her to take ablution (i.e., a ghusl bath) from ritual impurity if she were to have, for example, a nocturnal emission during her menstrual cycle. Likewise, if she were to become aroused to the point of climax by the touch of her husband void of intercourse, she should wash herself from the major impurity.”

Source: *Fatāwā Nūr ‘alā ad-Darb*, v. 11 p. 64

The Correct View Concerning Menstruation (Its Amount and Duration)

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رحمه الله stated:

“What is most correct is that there is no restriction regarding the minimum or maximum duration of the menstrual cycle. Everything the woman visibly observes of blood that was not caused by an injury or the like, then it is menstrual blood without assessment of time or age.”

Source: *Risālah Fī ad-Dimā’ aṭ-Ṭabī’iyah lin-Nisā’*, p. 14

What The Woman Endures of Suffering and Hardship

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رحمه الله stated:

“The woman must know that whatever she experiences of hardship and suffering during pregnancy, while giving birth, and the rearing of children thereafter, then verily it is only for the raising of her status and the expiation of her sins, as long as she anticipates (because of these hardships) the reward from Allāh, the Glorious and Most High.”

Source: *Fatāwā Nūr ‘alā ad-Darb*, v. 11 p. 28

Wearing Gloves for the Woman

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللهِ عَلَيْهِ stated:

“It is appropriate for the woman to wear gloves in the presence of men that are not maḥram (i.e., a person impermissible for marriage because of their close blood relationship, breastfeeding or relation by marriage). For example, if she goes out to the market and doesn’t wear them, she is to cover her hands with the sleeves of her gown, not leaving them exposed for men to see, because this brings about temptation. How many corrupted souls of men became attached to a woman upon seeing her hands and they become aroused, then temptation came about?”

Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

The Woman's Clothing Is Not Measured by Her Awrah

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رحمه الله stated:

“We must know that the awrah is not the criterion for clothing, and it's of vital importance that the woman's garments are concealing. Even if the awrah from woman to woman is between the navel and the knees, then garments are one thing, and the awrah is something else. As far as a woman donning scant clothing only concealing the area between the navel and knees upon the pretense that she's covered as it pertains to women among one another, then this is impermissible, and I don't think anyone would say otherwise.”

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Source: *A Collection of Important Questions for the Muslim Family*, p. 83-84

The Virtue of Prestige with Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The most important thing for a person is to be honorable with Allāh, for if you are notable with Allāh then you will be distinguished among the creation. So, rectify that which is between you and Allāh and Allāh will rectify what is between you and the creation.”

Source: *Explanation of Ḥilyah Ṭālib al-‘Ilm*, p. 234

Success In Supplication

Shaykh Muḥammad ibn Ṣālīḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“Know for a fact that if you ask Allāh, you are indeed a winner in every circumstance. Because, either Allāh grants you what you asked for, or averts a greater evil away from you, or He reserves it for you as a reward on the Day of Resurrection. Therefore, whoever supplicates to Allāh will never be disappointed. So, increase in supplication to Allāh, and increase in seeking His forgiveness and turning to Him in repentance, because the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

«إِنَّهُ لَيَعَانُ عَلَى قَلْبِي.»

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‘Verily, I sense ghān over my heart....’ Meaning, he experienced a feeling of suppression and grief,

«وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ مِائَةً مَرَّةً.»

‘And I seek Allāh’s forgiveness 100 times daily.’ [Ṣaḥīḥ Muslim]

Source: *Explanation of Riyāḍ aṣ-Ṣāliḥīn*, v. 6 p. 52

The Deprivation of Blessings

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“It’s possible that a person is deprived of some blessings as a recompense for something they did, so they got what they deserved because of it. Or it could be for the purpose of raising them to the level of the ṣābirūn (the patient), because patience is a lofty status that is only attained by its means.”

Source: *Tafsīr Sūrah Ṣād*, p. 173

Types of Jihād al-Nafs (The Inner Struggle)

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“Ibn al-Qayyim, may Allāh have mercy on him, stated;

‘Jihād of the soul is of 4 degrees:

- To exert oneself upon learning the truth
- To strive upon acting upon it
- To strive with oneself upon calling to that truth and teaching it
- To exert oneself to have patience upon the hardships encountered upon this path.”

Source: *Mukhtārāt min Zād al-Ma’ād*, p. 116

What Is an Insult?

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللهِ stated:

“To mention a fault or shortcoming in one’s presence is considered an insult, and if it is in their absence then it is backbiting. Furthermore, if what is being mentioned is not true, then it is slander, insult, and backbiting.”

Source: *Explanation of Bulūgh al-Marām*, v. 5 p. 257

The Intended Meaning of al-Kabīrah (the Major Sin)

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رحمه الله stated:

“The kabīrah (major sin) is every offense that is paired with a particular punishment, such as fornication, theft, disobedience to the parents, deception, loving misfortune for the Muslims, and other than that. In terms of a name, the one who commits such offenses is deemed as a believer of deficient faith, or a believer because of their faith and a sinner due to the major sin, and they are not expelled from the realm of faith. As far as the judgement of their actions, then they deserve the punishment they earned, and they are not to remain in the Fire. Their affair is left to Allāh, and if He wills, He will punish them as they deserve, and if He wills, He will forgive them.”

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Source: *Notes on ‘Aqīdatul Wāsiṭiyyah*, p. 74

The Intended Meaning of al-Hasad (Envy)

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“It is said that al-ḥasad is desiring Allāh’s blessing upon another to end. It is also said it is hating to see Allāh’s blessing upon somebody else, which is the view of Shaykhul Islām Ibn Taymiyyah رَحِمَهُ اللهُ. He stated that whoever dislikes what Allāh has blessed another with, then they have envied them regardless of whether they desire that blessing to be cut off. His definition is more in sync with what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated (in the ḥadīth):

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«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.»

‘None of you truly believes until he loves for his brother what he loves for himself.’” [al-Bukhārī and Muslim]

Source: *Explanation of Iqtiḍā’ aṣ-Ṣirāṭ al-Mustaqīm*, p. 24

One of the Fruits of Faith in the Divine Pre-Decree Pt. 1

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رحمه الله stated:

“One of the fruits of having faith in the Qadr of Allāh is firstly, reliance upon Allāh when fulfilling the means, because the cause and effect are both according to Allāh’s will and pre-decree. Additionally, one finds relaxation and rest of the heart and soul, because whenever the servant knows that affairs are by the will of Allāh and that adversities are inevitable, the soul is relaxed and the heart is at rest, and they are pleased with the decree of Allāh. Therefore, there is none whose life is more pleasant nor whose soul is more at ease than those who have faith in the divine pre-decree.”

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Source: *‘Aqīdatu Ahlu-Sunnah wal-Jamā’ah*, v.1 p. 33

One of the Fruits of Faith in the Divine Pre-Decree Pt. 2

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رحمه الله stated:

“One of the fruits of faith in the qadr of Allāh is that self-amazement is repelled when goals are reached. That is because achievements are a favor from Allāh, from the means of goodness and success that He pre-ordained. Thus, one gives thanks to Allāh and lets go of self-amazement. Another benefit is that anxiety and discontent are driven away when things don’t turn out as one had hoped, and misfortune takes place. Things will inevitably happen according to the decree of Allāh, the Exalted to Whom belongs the dominion of the heavens and earth, so one must exercise patience upon that and anticipate the reward from Allāh.”

Source: *‘Aqīdatu Ahlu-Sunnah wal-Jamā’ah*, v.1 p. 50

A Fiqh Benefit Concerning Purification Over Wounds

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رحمه الله stated:

“If a wound is present among the body parts that require purification, then the following scenarios apply:

If the wound is exposed and will not be harmed if cleansed with water, then in this instance it’s obligatory to wash with water.

If the exposed wound will be harmed by washing with water but not wiping, then it is obligatory in this scenario to avoid washing with water and suffice with wiping.

If both washing and wiping would harm the open wound, then one should perform at-tayammum.

If the wound is covered by a cast or something similar which is needed for healing, then in this circumstance wiping over the covered area suffices from washing the limb.”

Source: *Min al-Aḥkām al-Fiqhiyyah Fī at-Ṭahārah wa aṣ-Ṣalāt*

A Fiqh Benefit Concerning Purification of the Ears

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“None from those who described the wuḍū’ of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned that he took a fresh scoop of water for the ears. So, upon this, what is correct is that it is not from the Sunnah to take new water specifically for the ears.

As for taking new water based upon the opinion that the ears are separate and independent from the head, then the response to that is that they are both wiped one time along with the head, and the head is not separate or independent of the ears.”

Source: *ash-Sharḥ al-Mumtī*, v. 1 p. 178

Preparation For the Meeting with Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Preparation for one’s meeting with Allāh is mandatory along with the knowledge of how they will meet Him. Will they meet Him in a condition that He is pleased with, or contrary to that? So, measure yourself and know what you’re upon.”

Source: *Explanation of al-Arbaʿīn an-Nawawīyyah*, p. 847

You Are Now in A Grace Period, So Beware!

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Right now, you are in a period of respite, so take advantage of the time and set aside a daily portion of the Book of Allāh for yourself. Make time for yourself for righteous actions. Stand in the last part of the night, even if for only half an hour before Fajr. Converse with your Rabb and call upon Him, for verily He descends to the lowest heaven and says:

«مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.»

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‘Is there anyone calling upon Me, so that I may answer them?
Is there anyone asking of Me so that I may grant their request?
Is there anyone seeking My forgiveness so that I may forgive
them?’” [al-Bukhārī]

Source: *Explanation of al-Kāfiyah ash-Shāfiyah*, v. 4 p. 380

To Kill A Gecko

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Killing a ‘wazag’ (gecko) is from the Sunnah and doing so brings a great reward. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has informed that:

«كَانَ يَنْفُخُ عَلَىٰ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ.»

‘It blew (the fire) on Ibrāhīm’ (i.e. when Ibrāhīm was cast into the fire, the gecko blew on the flames to increase the intensity).’ [al-Bukhārī] So, this is a harmful creature.”

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Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

The Benefit of the Du'ā When Entering the Restroom

Shaykh Muḥammad ibn Ṣāliḥ al-'Uṭhaymīn رَحِمَهُ اللهُ stated:

“It is preferred when entering the area in which one relieves their self (whether in an outside open area or a modern restroom) to say:

«بِسْمِ اللَّهِ أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.»

Bismillāh, a'ūdhu bika min al-khubthi wal-khabā'ith.

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‘In the Name of Allāh, I seek refuge with you from al-khubth and al-khabā'ith.’

The benefit of the basmalah (the saying of ‘Bismillāh’) is that it is a screen of protection. The benefit of al-isti’ādhah (seeking refuge with Allāh) is resorting to Allāh and seeking His refuge from all types of evil and impurities. This is because the area in which one relieves oneself is a foul and repugnant place, as well as a dwelling place for the male and female devils. So, it has come to be that if one intends to enter the restroom or an open outside area, they should say ‘A’ūdhu bika min al-khubthi wal-khabā'ith’ so that they are not harmed by al-khubth which is evil, nor al-khabā'ith which are the evil souls.”

Source: *ash-Sharḥ al-Mumtī*, v. 1 p. 105

How To Be Free from the Causes of Discouragement

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The causes of discouragement from achieving goals have the potential to multiply, but with seeking Allāh’s aid and putting forth the effort that goal is obtained. Let it be known that whenever aversions intensify, the one in pursuit is in a state of jihād, and whenever one fights off those distractions, they obtain thereby two rewards; one for the action in and of itself and another for turning away the opposition. Due to this the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

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«إِنَّ أَيَّامَ الصَّبْرِ لِلْعَامِلِ فِيهِنَّ أَجْرٌ خَمْسِينَ مِنَ الصَّحَابَةِ.»

‘Verily, the days of patience, the reward for the one performing righteous actions therein will have a reward like that of 50 of the Ṣaḥābah.’

This is because the causes of setbacks and discouragement are many.”

Source: *ash-Sharḥ al-Mumtī*, v. 1 p. 22-23

Qualities of the Caller to Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“The caller to Allāh should be dignified in terms of their appearance, statements, and actions without harshness, to be deserving of veneration and respect. The people of falsehood do not entice them, and the sincere do not slight them. They put seriousness and light-heartedness in their proper places, speaking when speech is beneficial, otherwise remaining silent. In addition to their dignified character, they should be open hearted, bearing a soft and cheerful face. They are well-acquainted with the people, as are the people with them, not distant nor detached from those around them.”

Source: *Risālah Fī ad-Da‘wah ilā Allāh*, p. 36-37

Advice For the Seeker of Knowledge

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللهِ عَلَيْهِ stated:

“It behooves the student of knowledge to memorize the 40 aḥādīth of Imām an-Nawawī (*al-Arba’ūn an-Nawawīyyah*) because unlike other authorings, they were hand-picked from a select number of narrations of various subjects. For example, if we consider *‘Umdat al-Aḥkām* we find that it also consists of select narrations, however they are of one subject, which is Fiqh. As for the 40 aḥādīth of an-Nawawī, they cover a wide and diverse variety of subjects and categories.”

Source: *Explanation of al-Arba’īn an-Nawawīyah*, p. 8

Sincerity Toward the Scholars

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Sincerity toward the scholars consists of the following issues:

Firstly: Loving them, because if you don’t love someone, you’ll never assist them.

Secondly: Aiding and supporting in clarifying the truth and publishing their books through the different media vehicles which vary by each era and location.

Thirdly: Defending their honor.”

Source: *Explanation of al-Arba’in an-Nawawiyyah*, p. 139

The Virtue of Faith in Allāh, His Names and Attributes

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“Faith in Allāh, the Exalted, and His Names and Attributes produces the love and glorification which is a necessity for establishing His commands and prohibitions. Additionally, fulfilling the orders and prohibitions of Allāh brings about total and complete happiness in the worldly existence as well as the Hereafter for both the individual and the society. Allāh, the Exalted, has stated:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

‘Whoever works righteousness while they are a true believer, verily, to them We will give a good life, and We shall certainly pay them a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).’ [Sūrah an-Naḥl, Āyah 97]”

Source: ‘*Aqīdah Ahlus-Sunnah wal-Jamā’ah*, p. 45

The Observation of Allāh

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“Pay close attention and fear Allāh regarding these three matters:

Your actions, your statements, and your private affairs until you’ve accomplished self-surveillance (due to your taqwā of Allāh). Accordingly, when the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was questioned about al-Iḥsān, he replied:

«أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.»

‘It is that you worship Allāh as if you can see Him, and though you cannot see Him, He certainly see you.’” [Muslim]

Source: *Explanation of Riyāḍ aṣ-Ṣāliḥīn*, v.1 p. 326

Seeing Allāh in the Hereafter

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحْمَةُ اللَّهِ عَلَيْهِ stated:

“The viewing of Allāh by the believers in the Hereafter is firmly established in the Qur’ān and authentic aḥādīth, consisting of successive chains of numerous narrators (mutawātir) proving their authenticity. Due to this, some of the scholars have explicitly deemed whoever denies seeing Allāh in the Hereafter as a disbeliever because they deny the aḥādīth of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that have reached a copious amount. These narrations have reached the level of ‘tawātur’ either in wording or meaning with the clearest of expression that couldn’t possibly imply any sort of metaphor.”

Source: *Commentary on Ṣaḥīḥ Muslim*, p. 606

The Ruling of Visiting Fortune Tellers and Sorcerers

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ.»

‘Whoever goes to a soothsayer and believes in what they say has disbelieved in what was revealed upon Muḥammad.’ [Abū Dāwūd]

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No doubt this is disbelief, because it is a denial of the statement of Allāh, the Exalted:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

‘Say: “None in the heavens and the earth knows the **ghaib** (unseen) except Allāh, nor can they perceive when they shall be resurrected.”’ [Sūrah an-Naml, Āyah 65]

Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

The Ruling on Amulets to Protect Against the Jinn

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحْمَةُ اللَّهِ was questioned:

“Some people attach the fangs of wolves to necklaces and place them on their small children, holding the belief that it will protect them from the Jinn. Is this considered shirk, or no?”

They Shaykh responded رَحْمَةُ اللَّهِ:

“This is from minor shirk, because they’ve established a means for protection that was not legislated by Allāh, and this is a type of minor shirk. They must repent to Allāh with a sincere repentance. Nothing wards off the evil of the Jinn except what Allāh, the Exalted and Most-High, has made as a means of defense.”

Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

May I Be Sacrificed for You!

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“It is permissible for one person to say to another, ‘May Allāh sacrifice me for you’, and this is with reference to the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who approved and affirmed this. Concerning others, it is mentioned that it is only permissible for the parents due to what they are owed from good treatment, making the statement appropriate for them. It is also said that it is permissible to apply this statement to anyone whose existence is beneficial to the Muslims.”

Our Rabb, Do Not Let Our Hearts Deviate

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“From the benefits of the Most-High’s statement:

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا﴾

‘Our Lord! Let not our hearts deviate...’ [Sūrah Āli ‘Imrān, Āyah 8] is that the person doesn’t control their own heart, and because of this you ask Allāh to not let your heart go astray. So, don’t deceive yourself (saying) ‘Truly, I’m a believer’, because how many believing people have slipped, and Allāh’s refuge is sought. Rather, constantly ask Allāh to make you firm and to not let your heart deviate, as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has informed us:

«إِنَّ الْقُلُوبَ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، إِنْ شَاءَ أَزَاغَهُ وَإِنْ شَاءَ هَدَاهُ
يُصَرِّفُهَا كَيْفَ يَشَاءُ.»

‘Verily, the hearts are between two fingers from the fingers of ar-Raḥmān. If He wills, He causes it to deviate and if He wills, He guides it, turning the hearts however He pleases.’”

Source: *Tafsīr of Sūrah Āli ‘Imrān*, v. 1 p. 55

Using Previous Blessings to Access Future Blessings

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“The mentioning of guidance in Allāh, the Most-High’s statement:

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾

‘(They say): “Our Rabb! Let not our hearts deviate (from the truth) after You have guided us.” [Sūrah Āli ‘Imrān, Āyah 8] is not meant to be boastful. Rather, the intent of **‘after You have guided us’** is using former blessings as a means to access subsequent blessings. It’s as if they’re saying: **‘Our Rabb, certainly You’ve blessed us with guidance in the first place, so we ask You to bless us with the steadfastness of this guidance and that we don’t deviate from it.’**

So, in this supplication there is praise upon Allāh for the previous guidance, and He the Exalted and Majestic, is the possessor of all virtues and blessings.”

Source: *Tafsīr of Sūrah Āli ‘Imrān*, v. 1 p. 56

The Time of the Witr Prayer

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“The time of witr is from the (establishment of the) ‘Ishā prayer until the arrival of Fajr, even if one combined between two prayers (i.e., Maghrib and ‘Ishā) at the earliest allowance while traveling, or as a resident. Therefore, even if it is before the adhān of ‘Ishā then the time for witr has entered, because what’s considered is the performance of the ‘Ishā prayer (not its time of entry).”

Source: *Description of the Prayer*, p. 192

Intentions and Obedience to the Husband

A Muslim sister posed the following question to Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ:

“I’m a woman that desires to pray in the night. However, throughout the day, I’m taking care of the house, which makes me tired. So, will I be rewarded for my intention?”

The Shaykh responded:

“A person is rewarded for their intention if whatever they busy their self with is better than what they left off. This woman has established her obligation, which is serving her husband, and that is more virtuous than the night prayer. If Allāh knows her intention, and that her obligation to her husband is what prevents her from the night prayer, then the hope is that Allāh will write for her the reward in full (based on her intention).”

Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

From The Good Treatment of a Man to His Wife

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ stated:

“From the good treatment of a man to his wife is sleeping with her in the same bed beneath the same covers, because this is the guidance of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. As for those cruel individuals that sleep in separate beds from their wives, possibly going even further to sleeping in separate rooms, then surely this is from bad companionship, and Allāh the Exalted has stated:

﴿هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ﴾

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‘They are libās [i.e. body cover, or screen], for you and you are the same for them.’ [Sūrah al-Baqarah, Āyah 187] And there is nothing closer than one’s connection to their garment.”

Source: *Commentary on Ṣaḥīḥ Muslim*, v. 2 p. 182

Arousing Compassion Between Spouses

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رَحِمَهُ اللهُ was asked:

“There is an author who wrote a book called *al-‘Atf* (Attachment) – i.e. how to make a wife love her husband. Is this permissible, or no?”

The Shaykh replied:

“It is not permissible for a wife to do something to cause her husband to become infatuated with her, nor it is permissible for a husband to do something to make his wife become infatuated with her, because this is a type of magic.”

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Source: Taken from an audio recording of the program *Nūr ‘alā ad-Darb*

The Scale to Determine Truth and Falsehood

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭḥaymīn رَحِمَهُ اللهُ stated:

“A benefit derived from the statement of Allāh, the Sublime and Exalted:

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

‘And when it is said to them: “Make not mischief on the earth,” they say: “We are only peacemakers.” [Sūrah al-Baqarah, Āyah11] is that everyone inviting to falsehood claims that they are upon the truth, and everyone calling to corruption maintains that they are only calling to rectification. Therefore, if someone were to say, ‘With what scale do we measure rectification and corruption, truth and falsehood?’, then we say by returning back to the Qur’ān and Sunnah, because through them, the truth is known from falsehood and rectification is distinguished from corruption.”

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Source: *Aḥkām min al-Qur’ān al-Karīm*, v. 1 p. 95

You Will Not Reach Jannah Without Working For It

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uṭhaymīn رحمه الله stated:

“Whoever has hope for Jannah, then let them work for it, and whoever fears the Fire, then let them carry out the works that will save them from it. As far as saying, ‘Oh Allāh, verily I ask You for Jannah’, while you are averse to establishing Allāh’s commands and refraining from what He forbade, then this is incorrect. In fact, this is a mistake that is closer to mockery, like if a man were to say, ‘Oh Allāh, grant me a child’ while he’s not married. This is considered pure foolishness as well as transgression in supplication.”

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Source: *Mandhūmah Uṣūl al-Fiqh wa Qawā'idihu*

The Benefits of Serving Fiqh in the Religion



By one hoping for the pardon of his Rabb,

Nawāf ibn Muṭī'

May Allāh forgive him, his parents, and all the Muslims

Spreading knowledge is spreading the religion of Allāh. So be from those who strive in the way of Allah because you conquer the hearts with knowledge just like the soldier conquers lands with weapons and faith.

In the spreading of knowledge is the death of ignorance.

1- Know, may Allāh grant you success to remember Him, that Allāh has described the hypocrites with a particular trait, saying:

﴿وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

“And they do not remember Allāh but little.” [Sūrah an-Nisā’, Āyah 142]

So, if you rarely remember Allāh and His Messenger ﷺ, then know and be warned that you are on the brink of danger.

2- How is it that you claim to love Allāh and His Messenger ﷺ, yet you have not dedicated a daily portion for reciting His tremendous, healing Book that guides to the Straight Path?

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It is a must, O servant of Allāh, that you recite the tremendous Qur’ān - for therein lies your happiness. So do not neglect it.

3- Know, may Allāh guide you to His obedience, that He indeed knows the treachery of the eyes and what the hearts keep hidden, so be careful regarding your intentions, statements, and actions.

4- Know, may Allāh guide you to His Straight Path, that whoever lies about the people inevitably lies about Allāh. Beware of lying, for indeed it is from the qualities of the hypocrites.

5- Know, may Allāh guide you to His obedience, that the strongest cause of your happiness, guidance, and success after Allāh, is your preservation of the Fajr prayer in congregation. It is the key to your day and the secret to your happiness after the Creator جَلَّ وَعَلَا.

6- Strive, may Allāh guide you to His obedience, upon reciting the Qur'ān, because it is the cure to every illness. Also, increase in drinking water, for it is vitality for the body.

7- For whoever the door of du'ā has been opened, the door of giving has also been opened. So increase in calling upon Allāh, O servant of Allāh, and rejoice in His giving.

8- My Muslim brother and sister: Do you know what it is that Shaytān wants from you? He wants you to fall into the following matters, so beware of them:

1. **Shirk** – So cling to Tawḥīd.
2. **Bid'ah** - So adhere to the Sunnah.
3. **Sin** - Therefore, obedience is a must.
4. **Negligence regarding the desired non-obligatory acts (the Sunan)** - so strive to preserve them.

5. Negligence in the obligatory acts (wājibāt) - so be consistent in fulfilling them.

This is what Shaytān desires from you, so be warned.

The poet stated:

الدين رأس المال فاستمسك به
فضياعه من أعظم الخسران

The Dīn is the top commodity, so cling to it
For its loss is among the greatest of losses.

In summary: Know, may Allāh guide you to His obedience, that Shaytān is an enemy to all of you, so take him as such.

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9- My Muslim brother and sister: Adhere to the Tawḥīd of Allāh, for it is the goal of all worship and every obligation. Tawḥīd is the very purpose for which the Heavens and Earth were created, and through it, you will attain happiness and joy. Allāh, the Exalted, says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt) and give Zakāt, and that is the right religion.” [Sūrah al-Bayyinah, Āyah 5]

10- My Muslim brother and sister: From the greatest means of your protection - after the protection of Allāh - is your observance of the five daily prayers in their fixed times. Likewise, maintaining the morning and evening remembrances, such as the statement of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

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«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ»

“In the Name of Allāh, with Whose Name nothing on the Earth nor in the Heavens can cause harm.” [Abū Dāwūd and at-Tirmidhī] Say this three times in the morning and three times in the evening.

11- My Muslim brother and sister: From the greatest means of your protection - after the protection of Allāh - is your observance of the five daily prayers in their fixed times. Likewise, maintaining the morning and evening remembrances, such as Sūrah al-Ikhlāṣ. Allāh, the Exalted says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا
أَحَدٌ ۝﴾

“Say (O Prophet ﷺ): ‘He is Allāh, (the) One. Allāh-uṣ-Ṣamad [Allāh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.’”

And Sūrah al-Falaq; Allāh, the Exalted says:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ
شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝﴾

“Say: ‘I seek refuge with (Allāh) the Lord of the daybreak, From the evil of what He has created; And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away); and from the evil of those who practise witchcrafts when they blow in the knots, and from the evil of the envier when he envies.’”

And Sūrah an-Nās; Allāh, the Exalted says:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝﴾

“Say: ‘I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the Ilāh (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of

men) who withdraws (from his whispering in one's heart after one remembers Allāh), who whispers in the breasts of mankind, of jinn and men.”

Say each of these Sūrahs three times in the morning and three times in the evening.

12- Among the particular morning remembrances is the statement of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا»

“O Allāh, I ask You for beneficial knowledge, a wholesome provision, and actions that are accepted.” [Ibn Mājah and others]

Be consistent with this as well as the other morning remembrances, for they serve as an unbreakable fortress for you.

13- Three Actions By Which You Obtain the Pleasure of Allāh عَزَّوَجَلَّ:

1. The Miswāk

The proof is the statement of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاءٌ لِلرَّبِّ»

“The Miswāk is a means of purifying the mouth and is pleasing to the Rabb.” [Ṣaḥīḥ ibn Ḥibbān]

2. Praising Allāh after eating and drinking

The proof is the statement of the Messenger of Allāh
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«إِنَّ اللَّهَ تَعَالَى لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكَلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهِ أَوْ يَشْرَبَ الشَّرْبَةَ
فَيَحْمَدَهُ عَلَيْهَا»

“Indeed, Allāh is pleased with His servant who praises Him after eating and praises Him after drinking.” [Ṣaḥīḥ Muslim]

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3. Pleasing the parents

The proof is the statement of the Messenger of Allāh
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«رضا الرب في رضا الوالدين وسخطه في سخطهما»

“The pleasure of the Rabb is in the pleasure of the parents, and His anger is in their anger.” [Ṣaḥīḥ al-Jāmi’]

Reflect, O servants of Allāh, how the Pleasure of Allāh is within reach by way of these actions. So do not deprive yourself of His Pleasure عَزَّوَجَلَّ.

And it has been said that pleasing the people is a goal that cannot be reached. However, the Pleasure of Allāh is attainable, so strive upon that. And the successful one is whomever Allāh grants success.

14- My Muslim sister - may Allāh guide you to His obedience. Do you know that through your modesty, you demand the honor and respect of others, and because of it, the tremendous Lord (ar-Rabb al-Adhīm) is pleased? On the other hand, displaying your beauty brings the opposite effect. So cling to the obedience of your Rabb, for indeed, the punishment of Allāh is severe.

15- The Virtues of the Ḥijāb:

1. Preservation of honor.
2. Purification of the heart.
3. The ḥijāb symbolizes chastity.
4. The ḥijāb preserves modesty.
5. The ḥijāb provides concealment.
6. The ḥijāb prevents immodesty, uncovering, and intermingling between the sexes.
7. The ḥijāb curbs unlawful desires and evil thoughts.
8. The ḥijāb is a strong source of protection against fornication and lewdness.
9. The ḥijāb is from the greatest qualities of noble character and high morals.

10. The ḥijāb preserves and develops one's protective jealousy (ghayrah).

16- Be careful, my Muslim sister, for the Ḥijāb is of two types – one that repels attention, and another that invites it. So, which of the two types is your ḥijāb? Never mind pleasing the people - rather, be concerned with pleasing the Rabb of the people.

17- What a strange girl! She covered herself in garments out of fear of the cold, yet she didn't cover herself with the ḥijāb out of fear of Allāh.

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18- Guidance for the spouses: Noble brother, if you desire happiness and well-being with your wife, then you must treat her as a woman is to be treated, not as a man. Women and men are distinct, so it's essential for both spouses to realize this and understand it well for the continuity of their intimate companionship.

19- For everyone seeking the pure and happy life, follow these steps and receive the glad tidings of a good life:

1. Sincere repentance to Allāh.
2. Abandoning sin and keeping far from it.
3. Striving to rectify the heart.

The results of these steps: a wholesome and happy life.

We ask Allāh, al-Karīm (the Kind and Generous) to rectify our hearts. For whoever's heart has been made upright, they will be successful in the dunyā and the Hereafter. And whoever's heart has been corrupted will lose out in both abodes - and that is the clear and manifest loss.

20- Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

«أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ»

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“Four statements are from the most beloved speech to Allāh: Subhān Allāh, Alḥamdulillāh, Lā ilāha illa Allāh, and Allāhu Akbar. And it doesn't matter which of them you begin with.”
[Ṣaḥīḥ al-Jāmi']

Do you know the meaning of these four statements?

1. The meaning of “**SubhānAllāh**” is to declare Allāh free from all shortcomings, defects, partners in worship (shirk), and blemishes.
2. The meaning of “**Alḥamdulillāh**” is to describe the object of praise (i.e., Allāh) with perfection, accompanied by sincere love and veneration.

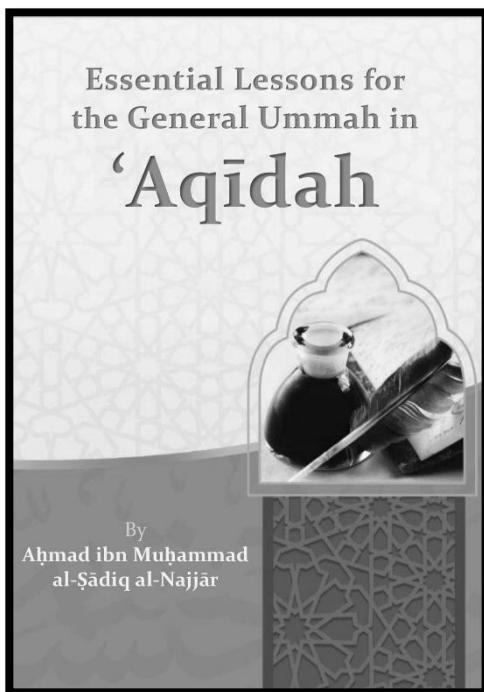
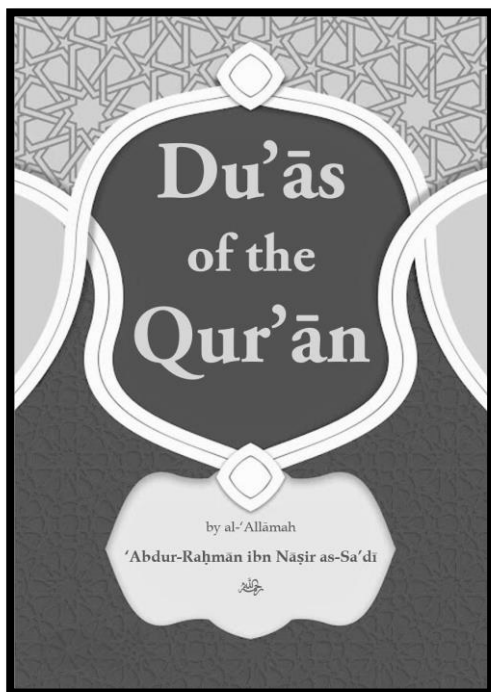
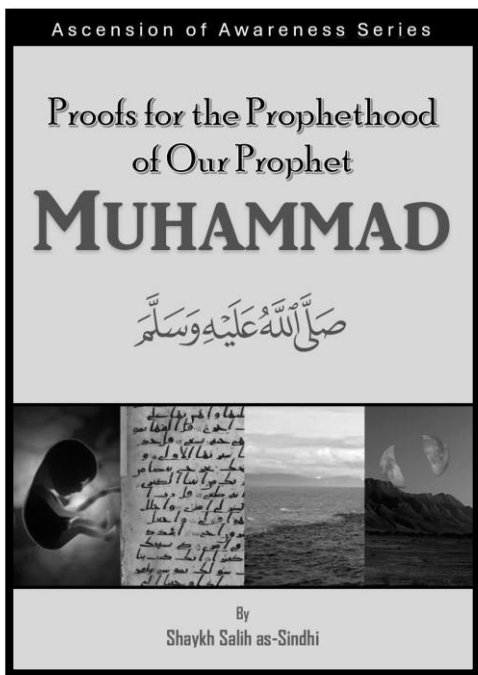
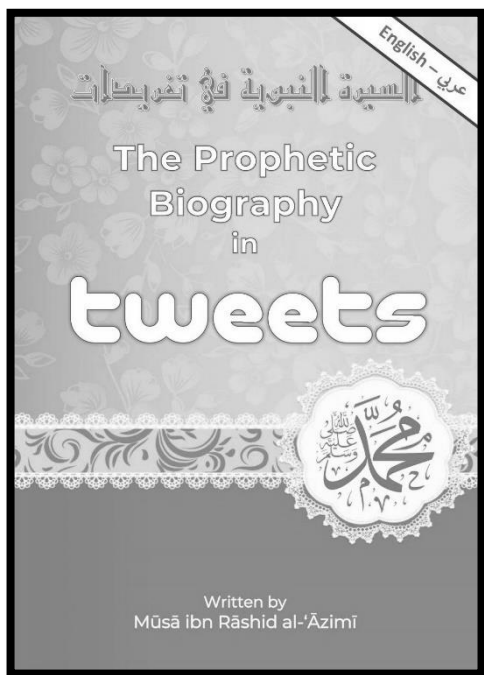
3. The meaning of “**Lā ilāha illa Allāh**” is that nothing is worshipped in truth, except Allāh (*lā ma’būd bi-ḥaqq illā Allāh*).

4. The meaning of “**Allāhu Akbar**” is that Allāh is greater than everything - Glorified and Exalted is He.

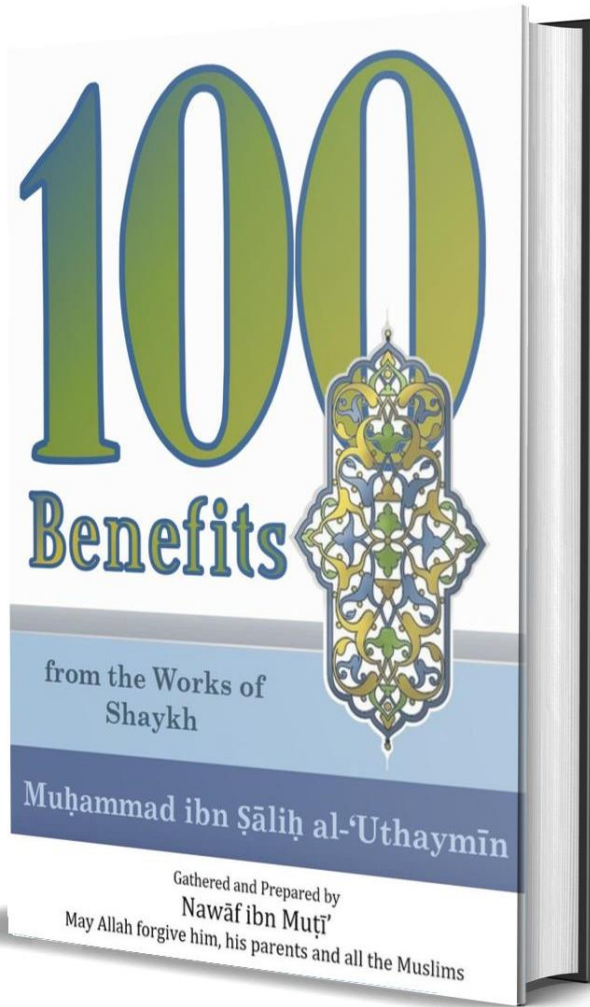
Allāh loves these four statements, so strive, O servant of Allāh, to act upon what Allāh loves and is pleased with in order to attain His love and pleasure.

In closing, I ask Allāh, the Magnificent, Lord of the tremendous Throne, to benefit Islām and the Muslims with this small book, and that it be purely for His Noble Face. And may Allāh reward with good those who aided in publishing and printing it.

May Allāh send His peace and blessings upon our Prophet Muḥammad.



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